

are doing; that they are more unconscious sinners than voluntary eyildoers.

I am glad to see that this is not an original observation of mine, but that you yourself have a very strong foreboding about the Jews being the victims of their own theories and principles. On page 39 of your pamphlet you write: "It may be that the Jews have always been instrumental in bringing about the events that they most heartily disapprove of; that maybe is the curse of the Wandering Jew." If I had not the honor, as well as the pleasure, of knowing you personally, if I were not strongly aware of your passionate desire for light and your intense loathing of unfairness, this sentence, and this sentence alone, which tells the truth, will absolve you in my eyes from the odious charge of being a vulgar anti-Semite.

No, you are not a vulgar, you are a very enlightened, critic of our Race. For there is an anti-Semitism, I hope and trust, which does the Jews more justice than any blind philo-Semitism, than does that merely sentimental "Let-them-all-come Liberalism" which in itself is nothing but the Semitic Ideology over again. And thus you can be just to the Jews, without being "romantic" about them.

Linking Capitalism With Communism

YOU have noticed with alarm that the Jewish elements provide the driving forces for both Communism and capitalism, for the material as well as the spiritual ruin of this world. But then you have at the same time the profound suspicion that the reason of all this extraordinary behavior may be the intense Idealism of the Jew. In this you are perfectly right. The Jew, if caught by an idea, never thinks any more in watertight compartments, as do the Teuton and Anglo-Saxon peoples, whose right cerebral hemisphere never seems to know what its left twin brother is doing; he, the Jew, like the Russian, at once begins to practice what he preaches, he draws the logical conclusion from his tenets, he invariably acts upon his accepted principles. It is from this quality, no doubt, that springs his mysterious force—that force which you no doubt condemn, but which you had to admire even in the Bolsheviks. And we must admire it, whether we are Jews or whether we are Christians, for have not these modern Jews remained true to type, is there no parallel for them in history, do they not go to the bitter end even in our day?

Who stirred up the people during the late war in Germany? Who pretended to have again the truth, the truth about which Pontius Pilate once shrugged his shoulders? Who pleaded for honesty and cleanliness in Politics, that honesty which brings a smile to the lips of any experienced Pro-consul of today? Writers, who were mostly Jews: Fried, Fernau, Latzko, Richard Grelling—the author of "Jaccuse." Who was killed and allowed himself to be killed for these very ideas and principles? Men and women of the Jewish Race: Haase, Levine, Luxemburg, Landauer, Kurt Eisner, the Prime Minister of Bavaria. From Moses to Marx, from Isaiah to Eisner, in practice and in theory, in idealism and in materialism, in philosophy and in politics, they are today what they have always been:

passionately devoted to their aims and to their purposes, and ready, nay, eager, to shed their last drop of blood for the realization of their visions.

"But these visions are all wrong," will you reply. . . . "Look where they have led the world to. Think, that they have now had a fair trial of 3,000 years' standing. How much longer are you going to recommend them to us and to inflict them upon us? And how do you propose to get us out of the morass into which you have launched us, if you do not change the path upon which you have led the world so disastrously astray?"

To this question I have only one answer to give, and it is this: "You are right." This reproach of yours, which—I feel it for certain—is at the bottom of your anti-Semitism, is only too well justified, and upon this common ground I am quite willing to shake hands with you and defend you against any accusation of promoting Race Hatred: If you are anti-Semite, I, the Semite, am an anti-Semite too, and a much more fervent one than even you are . . . We (Jews) have erred, my friend, we have most grievously erred. And if there was truth in our error 3,000, 2,000, nay, 100 years ago, there is now nothing but falseness and madness, a madness that will produce an even greater misery and an even wider anarchy. I confess it to you, openly and sincerely, and with a sorrow, whose depth and pain an ancient Psalmist, and only he, could moan into this burning universe of ours . . . We who have posed as the saviours of the world, we who have even boasted of having given it "the" Saviour, we are today nothing else but the world's seducers, its destroyers, its incendiaries, its executioners . . . We who have promised to lead you to a new Heaven, we have finally succeeded in landing you into a new Hell . . . There has been no progress, least of all moral progress . . . And it is just our Morality, which has prohibited all real progress, and—what is worse—which even stands in the way of every future and natural reconstruction in this ruined world of ours . . . I look at this world, and I shudder at its ghastliness; I shudder all the more as I know the spiritual authors of all this ghastliness . . .

Jews Shirk Duty to Europe

BUT its authors themselves, unconscious in this as in all they are doing, know nothing yet of this startling revelation. While Europe is aflame, while its victims scream, while its dogs howl in the conflagration, and while its very smoke descends in darker and even darker shades upon our Continent, the Jews, or at least a part of them and by no means the most unworthy ones, endeavor to escape from the burning building, and wish to retire from Europe into Asia, from the somber scene of our disaster into the sunny corner of their Palestine. Their eyes are closed to the miseries, their ears are deaf to the moanings, their heart is hardened to the anarchy of Europe: they only feel their own sorrows, they only bewail their own fate, they only sigh under their own burdens . . . They know nothing of their duty to Europe, which looks around in vain for help and guidance, they know nothing even of their own great ancestor to whose heart the appeal of pity

was never made in vain: they have become too poor in love, too sick at heart, too tired of battle, and lo! these sons of those who were once the bravest of soldiers are now trying to retire from the trenches to the rear, are now eager to exchange the grim music of the whistling shells with that of the cow-bells and vintage songs in the happy plain of Saron . . .

And yet we are not all Financiers, we are not all Bolsheviks, we have not all become Zionists. And yet there is hope, great hope, that this same race which has provided the Evil will likewise succeed in supplying its antidote, its remedy—the Good. It has always been so in the past—was not that fatal Liberalism, which has finally led to Bolshevism—in the very midst of that dark nineteenth century, most strenuously opposed by two enlightened Jews—Friedrich Stahl, the founder of the Conservative Party in Germany, and by Benjamin Disraeli, the leader of the Tory Party in England? And if these two eminent men had no suspicion yet that their own race and its holy message were at the bottom of that unfortunate upheaval, with which their age was confronted: how eager, how determined, how passionate will be the opposition of the Disraelis of the future, once they have clearly recognized that they are really fighting the tenets of their own people, and that it was their "Good," their "Love," their "Ideal," that had launched the world into this Hell of Evil and Hatred. A new "Good" as new Love, a true Love, an intelligent Love, a Love that calms and heals and sweetens, will then spring up among the Great in Israel and overcome that sickly Love, that insipid Love, that romantic Love, which has hitherto poisoned all the Strength and all the Nobility of this world. For Hatred is never overcome by Hatred: it is only overcome by Love, and it wants a new and a gigantic Love to subdue that old and devilish Hatred of today. That is our task for the future—a task which will, I am sure, not be shirked by Israel, by that same Israel which has never shirked a task, whether it was for good or whether it was for evil . . .

Yes, there is hope, my friend, for we are still here, our last word is not yet spoken, our last deed is not yet done, our last revolution is not yet made. This last Revolution, the Revolution that will crown our revolutionaries, will be the revolution against the revolutionaries. It is bound to come, and it is perhaps upon us now. The great day of reckoning is near. It will pass a judgment upon our ancient faith, and it will lay the foundation to a new religion. And when that great day has broken, when the values of death and decay are put into the melting-pot to be changed into those of power and beauty, then you, my dear Pitt-Rivers, the descendant of an old and distinguished Gentile family, may be assured to find by your side, and as your faithful ally, at least one member of that Jewish Race, which has fought with such fatal success upon all the spiritual battlefields of Europe.

Yours against the Revolution and for Life ever flourishing,

OSCAR LEVY,

ROYAL SOCIETIES CLUB,
ST. JAMES STREET,
LONDON, S. W.,
JULY, 1920.

A book containing 236 pages of the first twenty articles on *The International Jew* will be sent to any address, upon receipt of 25 cents in stamps to cover printing and mailing cost.

A second book, containing the second twenty articles, will soon be ready and may be ordered now.

Jewish World Notes

"Mrs. Jules Hart, of Yonkers, in leading the round table discussion on legislation this afternoon at the closing session of the New York State Council of Jewish Women at the Colonial Country Club, objected to the use of Christian songs in the public schools and recommended that the council ask the board of regents to eliminate them."

"Mrs. William D. Sporing, of New York, president of the new organization just formed yesterday, also spoke along these lines and said that in several meetings of the federated clubs of which the Jewish council was a part, the Catholic priests and Protestant ministers, reciting benedictions and giving the invocations, used Christian expressions which were not fair to the Jewish women. When the Jewish rabbi was asked to speak no reference was made which would offend any religion, Mrs. Sporing said."—*Albany Evening Journal*.

What is needed in this country is not Jewish laws which gag free speech and throttle a free press, laws which make it a crime to identify and study Jewish activity and Jewish influence on American life, but a law like this:

"That if two or more persons conspire to injure, suppress, threaten or intimidate any person in the free exercise and enjoyment of his right, privilege or immunity to propose, advance, discuss, agitate for or promote by lawful means a course of study or research for the public information upon the influence of any racial, political or moral current in the life of the nation, they shall be fined not more than \$5,000 or imprisoned not more than five years or both."

It is apparent that whereas in time past the guard of the law was required over breaches of constitutional rights on the side of license, there is need now of laws to protect constitutional rights against sup-

pression of them. To prevent free speech is a greater crime than to commit libel, for libel may be redressed, but what law redresses enforced silence? Will the B'nai B'rith, which has been instrumental in introducing gag laws in nearly every state, use its influence to draft and enact laws safeguarding this fundamental constitutional right? Hardly! Those who most oppose free speech have most to fear from it.

"A distinguished American author and playwright is up for heated discussion over a play he has submitted to several Broadway managers. It still hungers and thirsts for a producer. The author has told some intimate friends that the cause of the rejection lodges in the fact that he owns 10 per cent of the stock of a hotel in New England which excludes Jews!"—*Philadelphia Public Ledger*.

On February 18, Dr. Judah L. Magnes, head of the New York Kehillah, was arrested, together with two girl pickets, at a clothing strike. When arraigned before the magistrate, all three were convicted. Upon appeal, the rabbi was released, but the two girls were fined.

To date, there is no evidence that the leaders of Jewry have attempted to boycott the G. A. R. or to prevent the holding of their next reunion because of the sentiments expressed at the National Staff Association banquet at Boston.

In the Federal Court at Cleveland, the city officials were enjoined against interfering with the sale of *THE DEARBORN INDEPENDENT*. In rendering his decision, Judge Westenhaver said: "The publication complained of cannot by any stretch of imagination be classified as indecent, obscene or scandalous, but if it were, the limit of the city's power would be to conduct prosecutions for specific offenses and not by the establishment of a censorship in advance and prohibition of sales." The terms "indecent, obscene, scandalous" appear in the Jewish complaints against this paper. They would be more serviceable in describing certain Jewish theatrical spectacles.

It is reported that Mr. Einstein, who received unusual civic honors in New York as a scientist, though, as some suspect, really as a Jew, has refused all invitations to debate his theory with qualified Americans. He has scarcely been heard of since his arrival.

The New York police force seems to have gone anti-Semitic. They seized so much passover wine in their raids upon illicit liquor stocks, and upon Jewish congregational officials who took advantage of their office to engage in bootlegging, that none is left for ritual purposes. Still the American people do not understand that the Jewish people are the only ones in the United States who are exempt from the Eighteenth Amendment.

A steady procession of Jews has been going to the White House since the inauguration of President Harding. Mr. Harding is President of all the people and receives them as he would anyone else. But the incidents of some of the meetings will make excellent reading one day.